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heavy apparatus of the historian. The real purpose of the work, to interest wider circles in the land of sphinxes and pyramids, has certainly been maintained with great literary ability. I hope it will spread much interest in the ancient East.

Only the treatment of the transliteration of Egyptian names, abounding in unwarranted innovations and inconsistencies, is hardly suited to a popular work. True, the transliteration question is the weakest spot of Egyptology, and there is little hope that the general uncertainty and confusion will soon be removed. How necessary a general reform is may be seen from Breasted's mistaking the *t* (*i. e.*, *ts*) of a certain system of transcription for the Semitic *t*, *i. e.*, English *th* (*cf.* "Ereth", p. 483, etc.).

W. MAX MÜLLER.

The Religion of the Ancient Egyptians. By GEORGE STEINDORFF, Ph.D., Professor of Egyptology at the University of Leipzig. [American Lectures on the History of Religions, Fifth Series, 1903-1904.] (New York and London: G. P. Putnam's Sons, 1905. Pp. xi, 178.)

THIS brief sketch of Egyptian religion, in five lectures, betrays ability to present dry and difficult subjects in a popular way. It is readable and clear, and avoids unessential details as well as unsafe and unintelligible transcriptions. Some faulty transcriptions are retained on account of their venerable age, for example, the old "Piankhi" (p. 84) or conventional forms like "Maat" (p. 92; but late Egyptian *mêi* suggests different vowels). Why not use for the unwarranted transcription "Twet" (nether-world, p. 126) the late Egyptian pronunciation *Têi*?

The booklet follows the general outlines, style, and largely also the views of Adolf Erman's chapter on Egyptian religion in his *Life in Ancient Egypt* (1894). The chapter on religion proper is extremely brief compared with others on by-paths of religion, such as the burial customs. The chapter on temples and ceremonies is proportionately very full, and includes some new matter.

A criticism of Steindorff's views on Egyptian religion proper is not easy for one who does not share those views in several essential respects. Steindorff reproduces the opinions of a school of which Maspero was the ablest exponent, opinions which have been dominant for some twenty years and are still held by many. The nucleus of our most important difference of opinion may be found on p. 5: "a religion which, like the whole of Egyptian culture, followed its own development in entire independence of all foreign influence". This greatly overstates the independence of Egyptian culture. We know that Egypt, at all periods, was in close communication with all centres of civilization, at least, of south-eastern Europe and western Asia, and that nothing was more strongly subjected to constant foreign influences than its religion. Hence it is impossible to understand the riches of Egyptian mythology from any other standpoint than the comparative one. This point of view is totally

absent here. True, this deficiency is not very visible to non-specialists, as the booklet hardly touches the immense store of Egyptian mythology, mentioning only what Erman gave, namely, the sketch of the so-called Osiris-myth, the "destruction of mankind", and some mythological facts which are placed in the chapter on magic art (pp. 107 *et seqq.*). This gives an unjust idea of the wealthiest mythology of antiquity. However, it must be admitted that this wealth still remains largely unexploited and that five lectures could not treat it adequately.

Steindorff gives, unfortunately, no bibliography or references which enable the non-Egyptologist to control the book. From the few references in the foot-notes no reader can see what science owes, for example, to Maspero's *Études de Mythologie et d'Archéologie Égyptiennes* and to Wiedemann's handbook of Egyptian religion. I select from numerous minor criticisms a few: Did the religion of the ancient Egyptians (p. 1) really penetrate into their life even more deeply than was the case with Israel? Were they not rather the most superficial people of the ancient Orient in that regard? Their abundant superstitions did not exclude a lack of true religiosity. Some scholars question the solarization of the local divinities for "quite the earliest ages" (p. 20). What do we know of the development claimed (p. 24) for "somewhere about the Second Dynasty"? We have no monuments. Giving, however, a god, who usually appeared as an animal, the power to appear also in human form cannot have been only a later development; a god without that power would lack divinity. The divine name *Nun* (p. 36), so seductive for Assyriologists, is one of the many misunderstandings of the later Egyptians. Its original consonants were *N(y?)w*. The hypothesis of the origin of the obelisks (p. 41) is not warranted by the monuments which always distinguish the pillar (*'n, yn*) of On from the obelisk. What the latter means has been shown by Winckler. The true name of the goddess (pp. 54, 89, etc.) was *Ubastet*, *Webastet*, not "*Bastet*", and the Greeks call her city *Bubastos*, not "*Bubastis*". The history of the "reformation" (pp. 58 *et seqq.*) by that heretical king is obscure; we have no proof, however, that the persecution of the Theban divinities meant a general abolition of the other local gods. P. 62, ult., conflicts with p. 161, etc. No "*Baalim*" (p. 69) are known in Egypt, only "the *Baal*". "*Kadesh*" (*ibid.*) as an "urban goddess" is a misunderstanding of an abandoned theory, which connected her with the city of *Kidsh*. That *Anat* (*ibid.*) was "the Syrian goddess of war" cannot be substantiated; her warlike character seems an acquisition of Egyptian origin. The powerful position of the high priest of *Amon* (p. 96) was a rather late development. The necklace of the Memphite high priest (p. 99) showed no "curiously barbaric figures of animals" from prehistoric time, but those of the well-known worshipping "spirits of *Pe*, *Dep* and *Nekhen*". The decree of *Zoser* (pp. 101 *et seqq.*) is one of the clumsiest priestly forgeries. The "Shadow" as another representation of the human soul ought to be mentioned (p. 122). The question of human sacrifice (p. 141) is much more complicated. The

duplicate of the head in clay (p. 153) points to the cutting off of this seat of life, so exhaustively treated by Wiedemann. The alleged Egyptian influence on Jewish ideas (p. 169) is not successfully illustrated. Still more unfortunate is the reviving of the old theories about Egyptian influences on Moses and his contemporaries, for example, the long-refuted comparison of the "golden calves" and the Apis cult (p. 167). I repeat, the booklet gives about as good a picture of a complicated and wide subject as could be given in such limited space, and some further minor criticisms would not alter this judgment.

W. MAX MÜLLER.

Greece from the Coming of the Hellenes to A. D. 14. By E. S. SHUCKBURGH, Litt.D. [The Story of the Nations.] (New York: G. P. Putnam's Sons; London: T. Fisher Unwin. 1905. Pp. xix, 416.)

THE author of this smoothly written history has "tried throughout to lay stress upon the political, intellectual, and artistic achievements of the Greeks, rather than on the history of military operations" (p. vii). "The thought of the Greeks and the things done in Greece" form his general theme. We are thus justified in expecting much from the book. It belongs, of course, to a popular series, and can count upon a large circle of readers. Hence it is important that it represent the best modern opinion on the subject. It does not. It contains simply the traditional exposition of Greek history, extended at the end, because of the general insistence that Hellenistic affairs have been too long neglected, not by the new interpretation of the third century B. C., but by a detailed account of the Roman conquest and organization of the East.

The book shows no evidence of contact with continental scholarship since the days of Karl Otfried Müller's *Dorians*. Wilamowitz, Meyer, Busolt, and Beloch have been neither an inspiration nor a warning to Dr. Shuckburgh; but these gentlemen have no right to charge him with national antipathy, for he has treated Bury, his own countryman, with similar indifference. It need hardly be said that writers of less comprehensive works have been ignored also. What sort of a Greek history is possible under these circumstances?

The extension of the name Pelasgian in the post-Homeric literature has no significance for the author, nor does he think the view worth mentioning that Achæan, as a generic term, is an epic convention (pp. 11 *et seqq.*). For him the Pelasgians and the Achæans are real races, as real almost as the Hellenes, who (subdivided into Aeolians, Ionians, and Dorians) succeeded them some time before 800 B. C. The Achæans are Homer's people: the Hellenes Hesiod's. Herodotus and Thucydides (God forgive them) stand sponsors for the Pelasgians. And so it goes—hard against the grain of one who has painfully unlearned these opinions.

The work has many apt characterizations and fine pieces of descrip-